one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded. 193 196

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill. 412 324

The three cooking stones, !nõ/ti, on which the cooking pot rests, the whetstone, /kxõ-/uis, and the flint, !nõ/hs (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use. [372]

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukaussib and on the southern side of the 324 [135] [317]

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !haŏi-b, is used a great deal. The part where the marrow 324 276

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis. 291 556

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[88]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag. 301 [439] [556] [752] [415]

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[89]) 484 789

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat 293

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[88]) Horidius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper. [135]

[89]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 296). [751]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The more distant the veld is from us, the more grassy it is, the richer in plants, and the more suited to cultivation. It abounds in oxen and sheep and other animals, as well as every kind of wild beast, so that, as I have said, it is like a zoo; and the mountain glades are so full of huge creatures that there is little danger to man from lions or other wild animals, for there is everywhere ready for them to rend and tear a supply of victims both domesticated and wild which they can easily pounce upon with less danger to themselves than if they attacked men who are generally armed.

There are quarries, and the mountains are pregnant with various metals. Sometimes the soil is rich in gems. And the abundant shady woods and tall stout trees are suited for constructing both houses and ships. Also there are the many wild fruit trees which could without doubt be improved by cultivation. Among others I have seen a species of olive, often warmly praised but as yet, through what chance I know not, neglected. It may be that the method of cultivation is unknown, and that no one has been found who understands the manufacture of the oil.

Near us are many fields of various kinds; that is to say, in a length of one hundred feet you will often find three or four kinds of soil: there barren sand, there gravel, elsewhere clay, and then marsh, mud, flint and rocks. This is the reason, I think, that the ground under corn does not yield crops that ripen uniformly at the one time, but some patches are more advanced than others. So a farmer does not steadily carry out the mowing of the crops once he begins, but turning his reaping-hook from the unripe corn, he goes now along this furrow, now along that, selecting what is ready for the sickle.

The sun is rarely so hot as to scorch the crops; blight is still rarer. The women of the interior, to whose lot this task even at the present day, from old custom and ancestral precedent, still falls, do not dig the soil with mattock or dibble, but with a rake.

The natives on this side of the mountain enthusiastically hire out their labour for a modest wage, and toil more submissively than Spartan helots. They are apt in applying their hands to unfamiliar tasks. Thus they readily acquire the veterinary skill to cure scab in sheep, and they make faithful and efficient herds. They train oxen for use in ploughing; and if put in charge of a wagon, coach or cart, they are found exceedingly quick at inspanning or outspanning or guiding a team. Some of them are very accomplished riders, and have learned to break horses and master them. You would swear it was a Sarmatian galloping over the open plain. Runaways, vagrants and